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# *The* JOURNAL OF EDUCATIONAL SOCIOLOGY

Some Educational Implications of the Tennessee  
Valley Authority

JOSEPH K. HART, *Editor*

Social Methods of the Tennessee Valley Authority

*Arthur E. Morgan* 261

Social-Economic Development in the Tennessee  
Valley

*F. W. Reeves* 266✓

Some Factors Influencing the Psychology of the  
Tennessee Valley

*Frank C. Foster* 278

TVA and the Three R's

*Edward Allan Woods* 290✓

The Building of the City

*Joseph K. Hart* 298

Research Projects and Methods

309

Editorial, 257

Book Reviews, 312

JANUARY 1935

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# The JOURNAL of EDUCATIONAL SOCIOLOGY

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## EDITORIAL

This issue of THE JOURNAL is primarily concerned with some of the social and educational implications of the Tennessee Valley project. The contributed articles present certain aspects of the Valley program. Any one who knows anything about that great technological undertaking will not need to be told that these are *samplings*, both as to facts and as to interpretations. No hope of offering a complete picture has been entertained by the editor. But, as samplings, the offerings are important.

Social change is the outstanding characteristic of American life today. Much of this change is sheer drift—the aftermath of the industrialization of our earlier agricultural economy; in most of the nation, whatever happens just happens! But, now, in the Tennessee Valley, technologists are attempting to bring all these processes of change into a well-defined program, and to direct them to chosen ends, as much as may be. On the physical side, this fact is obvious even to the casual tourist who stops for only a moment to gaze in awe on the mighty work being done. But there are things which no tourist is likely to see, and these less obvious things are at least as important as the more spectacular ones.

The enormous gulf between American “culture” and the promises of technology is nowhere more vividly dramatized than in the Tennessee Valley. Everywhere our culture still lingers in the nostalgic haunts of agricultural days, except as it has been shattered by machineries in the industrial centers, and here it is a mingling of rural innocence and the ugliness that comes of

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"conspicuous waste." Nowhere have we developed a culture that is the worthy spiritual expression of the promises of science and technology. Our inner life is nowhere the spiritual realization of the implications of our industrial programs.

The Tennessee Valley project offers us the preliminary promise that this ghastly gulf between the body and the soul of America is to be filled in at last, so that the two may be united and a healthy organic integrity may be attained. The machines that are gnawing away the hills of East Tennessee are laying the foundations of stability, security, a good life. They are laying the foundations; these machines cannot *give* us that good life. They are destroying many of the forms of the older social order; they cannot, themselves, put anything adequate in the place of what they are destroying. The machine can tear down old social orders; it cannot, itself, create new social orders, develop new cultures, create new social minds, evolve new moral outlooks, bring new spiritual realizations. It cannot even build a new earth, in any genuine sense; it can apply mathematical principles to the processes of change and produce an earth that is mathematically ordered. But in what respects would such an earth be more desirable than the present one?

It must be obvious that technology needs guidance. It must be equally obvious that it cannot accept the guidance of the older social order, whose foundations it is undermining; but, it must be no less obvious that the new, creative, spiritual guidance that it needs is largely lacking in America today. Who among our statesmen, save President Roosevelt and Senator Norris, are greatly cheered by the progress being made in the Valley? What educators are studying this enormous reconstruction of a great region in order to find out what education should be for the future, or to help guide this program into new creative futures? What religious leaders are finding in this great enterprise the congenial soil for the growth of that generous and humane reli-

gion of the future, the only religious interpretation that is consonant with modern technology, which is described in John Dewey's latest book, *A Common Faith*? Here, probably for the first time in America, the opportunity is offered to modern minds of every interest to unite with the most modern science and technology in the creation of a modern civilization. Where are the creative leaders of industry, economy, statesmanship, morality, religion, education, and art? Why do not all these join hands, and hearts, and minds in a common cause with scientists and engineers in this greatest of all efforts of the American spirit—to realize, in this twentieth century, the creative hopes of the eighteenth, which have been lost during the nineteenth under the blinding smoke and grime of industrialism?

A word about the articles in this issue. Mr. Arthur E. Morgan, chairman of the TVA, found time, in the midst of busy days, to write the introductory article. This must be read in connection with others, published elsewhere, if the reader is to discover what this great project in the Valley means to the educator-engineer who is in charge.

In the second article, the director of personnel and social activities offers a survey of the educational and social program of the Authority, and shows what is being done, from the inside, to discover and realize the educational implications of the development.

The third article, written by a college teacher in the Valley, sets forth some of the resistant factors in the older social order in the Valley; the hard materials out of which any "new social order" must largely be created.

The fourth is the work of a newspaper man in the Valley, who signs a pen name to his work. Mr. Woods has had first-hand contact with the program and the problems of the Authority, almost from the first. His convictions are based on his own experiences.

The final article is a chapter from a book on the TVA and its educational and social implications which is now nearing completion.

The articles in this issue are presented as a slight sampling of fact and interpretation, with the hope that readers, generally, but educational sociologists, in particular, will come to realize more fully the project of *controlled reconstruction* now getting forward in the Valley; the inevitability of such reconstructions unless modern technology is to be outlawed; the inadequacy of such reconstructions when they are guided by engineering or productive purposes alone; the enormous significance of such constructive programs for social and educational reorganization; and the responsibility of all the educational and spiritual interests of the land for help in guiding the project to the most desirable ends.

JOSEPH K. HART

## SOCIAL METHODS OF THE TENNESSEE VALLEY AUTHORITY

ARTHUR E. MORGAN

*Chairman, Tennessee Valley Authority*

At the close of the World War it seemed that all Europe would go democratic, and democratic forms were set up. Today that hope is deflated. In Czechoslovakia, where a large part of the people had for generations been democratic in temper in spite of political suppression, the new democracy seems to survive. For the most part, however, those peoples who were democratic before are democratic now. Those who had not slowly mastered self-government did not have that mastery conferred upon them by the Treaty of Versailles.

A temper of life grows slowly. A sudden turn of circumstances may change the outward appearance of society, but not the inner fiber. If human quality has been denied full expression, a turn of circumstance may provide opportunity and there may be the appearance of sudden development, but the actual process of development has been gradual over a long period. Leadership and education can greatly accelerate processes of social growth and in a mixed society may determine whether power shall rest with a progressive, socially minded element, or with those who are confirmed in exploiting things as they are.

When political and economic forms deny opportunity to a spirit of growth and vigorous expression, social and economic development may be checked or distorted until that incubus is removed. When political, social, and economic forms run ahead of ability to use them wisely, the great need is for education and the growth of character, rather than for political, social, or economic change.

In the varying and complex life of America we find every kind of maladjustment. To a considerable degree our political



and social and economic structure has provided opportunity for progress far beyond what we have had the spirit to use. In other respects, the arbitrariness of existing institutions and vested interests has thwarted and perverted the normal expression of reasonable hope and aspiration. We cannot trust our future either to political and economic change alone or to education alone. It is the function of leadership through education to encourage and accelerate understanding of political, social, and economic facts and principles, and to encourage the development of the skill and character necessary to meet issues. It is also the function of leadership to help to remove political and economic barriers to the normal expression of reasonable human hopes. The measure of leadership is the ability to appraise correctly the relative importance of issues, and the character, drive, and skill to bring about the desired changes.

The Tennessee Valley Authority was created by Congress at the suggestion of the President to bring about certain developments in the drainage area of the Tennessee River and in adjacent regions similarly placed. It has certain very obvious duties—sale of surplus power, the building of dams, and the production of cheap fertilizer. These projects are relatively well known and I shall not discuss them here.

In addition, the Tennessee Valley Authority is instructed to make studies, experiments, and demonstrations with the aim of improving social and economic conditions within the area. This is a fairly general instruction, not too well implemented, but we have been doing our best to work under it. Some of this work has been of a fairly obvious nature. Soil erosion is destroying the very physical foundation of the rural culture of this region. So we have been promoting soil conservation by example and precept. Forests had been denuded, and we are working out an orderly forest policy in coöperation with foresters of the adjoining States and of the National Government. Plow crops tend to soil destruc-

tion and experiments are under way to change the type of agriculture from corn and cotton to grass crops and dairying. Small mountain farms are not adequate for cash income, and agricultural income should be supplemented by local industries. A large amount of work is being done to discover what industries would be feasible and appropriate. Coöperatives are being encouraged to supply a *modus operandi* for local production and distribution.

Yet all these and similar activities will not bring a new day in this region unless they release the social and spiritual qualities inherent in the people and encourage the dominance of desirable qualities. How can a contribution be made to this end? I am of the opinion that for cultural and spiritual development we do not so much need to do specific things as we do need certain attitudes and methods in the performance of everyday duties. Let me describe some of the opportunities we have had to contribute to desirable attitudes.

Every one knows the extent to which political patronage has controlled public employment in various parts of the United States. By entirely refusing to countenance political patronage, and by making appointments on merit only, we have, I believe, made a contribution to confidence in public institutions and in public life which is greater than any number of preachments on the subject.

We have made progress in labor relations. TVA workmen have come to believe in general that their rights are respected, that misunderstandings can have fair hearing, and that the relations of labor and management are those of men coöperating for a common purpose, and not the relations of natural enemies. We are working together for the building of a labor code—a common law of labor—which will enable every workman to know his rights and duties, and not leave him dependent on the chance opinion of foreman or superintendent. Collective bargaining is

encouraged. I believe that the contribution to labor relations of the TVA is significant.

The matter of race relations is prominent. We have not solved that problem for TVA workers, but we have made contributions to it. Negro workers are employed in the same proportion as they occur in the population and are paid the same wages for the same work. Their social and personal needs are being regarded.

The place for us to begin the New Deal is wherever we are. We had to build a dam. To spread employment, we divided the day into four shifts of five and a half hours each. That leaves much leisure time. We are providing a varied educational program for that leisure. Men are being trained in general farming, dairying, creamery management, forestry, foremanship, wood and iron work, and in increasing their skill in various crafts. We have built a modern village near the Norris Dam for workers. The houses are well planned and are examples of what a farmer or working man may hope for. A woman's program includes home economics, child care, home crafts, literature, and varied other subjects. Courses for men also cover numerous cultural subjects.

It is not only in the subjects taught that a contribution is made, but also in the atmosphere and in the methods of teaching. A social point of view, a sense of social responsibility, and a loyalty to one's country tend to result from these undertakings carried on by competent men who have a high degree of loyalty to the public interest.

I might further describe our work in sanitation, in malarial control, in training for managing coöperatives, and in various other fields. Part of the results depend on what is being done, but a large part depends on the contagiousness of an example of competent, conscientious administration of public funds, on an attitude of democratic coöperation and friendliness, and on the contagiousness of contact with imagination, hope, and courage.

I have not described any design for social planning. Elements of such design are emerging, as in the labor code, in coöperative organizations, in plans for educational coöperation, and in other ways. Plans must emerge through experience and growth in outlook, in which the whole people must share. They cannot succeed if they are imposed from above and do not set on fire the hope and imagination and determination of the people. The Tennessee Valley Authority does not apologize for the fact that its social program does not emerge complete and made to order.

## SOCIAL-ECONOMIC DEVELOPMENT IN THE TENNESSEE VALLEY

F. W. REEVES

*Director, Personnel and Social and Economic Divisions,  
Tennessee Valley Authority*

The years 1929 to 1933 brought about an awareness on the part of the people of these United States that our social and economic organization was not functioning in a satisfactory manner. For many years periodic depressions had occurred, each worse than the previous one. President Roosevelt, at the beginning of his administration, had two major problems to solve: first, to assist in devising a plan of national recovery; and, second, to prevent the recurrence of periodic depressions.

Emergency agencies, such as the Federal Emergency Relief Administration, Public Works Administration, Civil Works Administration, National Industrial Recovery Administration, Agricultural Adjustment Administration, and others, were created for the purpose of national recovery. The Tennessee Valley Authority is an experimental effort directed primarily towards the solution of the second problem. There had been too little planning in previous years. The way out seemed to be along the line of careful and basic planning.

For many reasons the Tennessee Valley was selected as a logical area in which to try out a large-scale planning experiment. The Government had already invested large sums of money in the plant of Muscle Shoals. Here was an opportunity to utilize and profit from that investment. Then, too, the Tennessee Valley has great resources with which to work. There are a wealth of human resources, a variety of mineral resources, favorable climatic conditions, abundant water, and a reservoir of potential power. Factors for a prosperous and progressive community are present, yet production and consumption have continued on a low level. Industry has not replaced agriculture as



in some sections of the country. Relatively, this is not a mechanized society. Here, then, is an opportunity for a planned regional development.

Furthermore, with all its potential wealth, the region has been rapidly becoming impoverished. Forests have been cut and fertile topsoil has been washed away, leaving a barren soil from which the people cannot eke out even a meager existence. In recent years many of the more enterprising people who migrated to industrial centers in the North were forced to return to the Valley to comparative economic inactivity. The development of the Tennessee Valley has offered relatively little attraction to private industry. It would seem that the task of developing a more stable and prosperous life for future generations in this area needs assistance from a public agency.

In a brief article, such as this, it is possible to describe only a small part of the program looking towards social-economic development in the Tennessee Valley. This discussion will be limited to four phases of the work: social and economic studies, health and medical service, labor relations, and employee training.

#### SOCIAL AND ECONOMIC RESEARCH

When the Tennessee Valley Authority came into existence, there were several specific tasks ahead that had to be done—building Norris Dam, for example. A beginning was made there, and, while the construction work is under way, preparations are being made to meet the problems already in existence or created by the construction program itself. Much information is necessary as the basis of intelligent planning for the social-economic development of an area so large as the Tennessee Valley region.

In December 1933, in the midst of unprecedented unemployment, the Tennessee Valley Authority was able to begin needed surveys and research by use of a personnel made available by funds from the Civil Works Administration. A portion

of this personnel was allocated to the compilation of basic social and economic data. Some one hundred and fifty projects in the general fields of economics, government, education, and sociology were completed and reported prior to May first, when the Civil Works program was discontinued. These projects covered basic subjects, such as marketing and industrial problems, governmental organization and public finance, educational facilities, population movements, living conditions, and other related topics. The method used in securing this information was that of coöperation with trained research directors throughout the area. Research professors in the universities and directors of various research agencies were allotted personnel from the unemployment rolls; they proceeded with problems that had been suggested by a committee representing both the research groups within the area and the Tennessee Valley Authority.

When the Social and Economic Division of the Authority was set up, it was charged, in particular, with the duties of research and planning in the social and economic fields. Associated with this Division in the larger program of planning and demonstration are five other divisions; namely, Agricultural, Industrial, Land Planning and Housing, Engineering and Geology, and Forestry. Working coöperatively, these divisions develop plans and appraise methods to be used throughout the varied program of the Authority. Plans presented by an individual or a division are subjected to a critical appraisal by those associated in the other divisions, and thereby benefit from a wide range of experience.

Problems of the Social and Economic Division are principally of two types. First, there are those of an emergency nature dealt with as services to other divisions of the Authority. Illustrative of this type are problems relating to the transfer of families from reservoir areas; the development of educational facilities in communities where large groups of employees of the Authority are

located; planning for the social activities of such communities; the development of necessary commercial facilities for them; the preparation of information necessary for the establishment of health units; the study of areas proposed for immediate reforestation, with particular attention to the social costs involved; the study of local government problems arising as a result of the Tennessee Valley Authority's activities within a given area; and the appraisal of the economic aspects of numerous other projects requiring technical training in this field. A large number of similar problems could be mentioned; the above merely serve to illustrate this type of service.

The second type of problem dealt with by the Division relates to long-range planning. As a planning agency, it is essential that the Social and Economic Division anticipate problems that will come before the Authority at a later time and attempt through research to formulate plans for their solution. Some of this work is carried on through the use of the research facilities of institutions within the area, and some is cared for directly by staff members of the Division. Planning in the social-science fields is not simple. It is more than a manipulative process. It cannot succeed if superimposed upon the present pattern of life in the area. To be permanent it must come through a redirection from within. A coöperative method, therefore, such as can be developed by some use of various research workers and participating groups in the institutions of the Tennessee Valley, appears to ensure more lasting results.

#### HEALTH AND MEDICAL SECTION

With the beginning of construction work, provision for medical service to employees became an immediate problem. This, too, was work that had to be done at once. But while it is being done, planning for the improvement of health conditions in the entire area is under way. The Tennessee Valley Authority is giving attention not only to the conservation of natural resources

and the production of power, but also to the conservation of human resources. Without human resources, natural resources lose their value.

The primary objectives of the Medical Service are physical examination and classification according to physical status of all prospective employees; direct medical care for all employees injured in line of duty; emergency medical care for employees away from their natural residence; assistance in the proper placement of employees with physical handicaps; immunization service for all employees; and control of venereal diseases through a familial approach including prophylaxis, treatment, and education of the employee and his family. In addition, this service assumes responsibility for the compilation and clearing of all compensation claims originating from employees of the Authority. After physical examination and prior to final employment, prospective employees are classified into four groups according to physical fitness for duty, and are then given essential immunization and assigned to service by the Personnel Division. All injuries, even such as appear insignificant, are given immediate first aid and passed on as quickly as possible by a physician at one of the first-aid infirmaries.

The problem of health and sanitation service necessarily includes not only such activity as is necessary within areas directly under the jurisdiction of the Authority and having essentially the status of Government reservations, but also, through coöperative agreement, such activity as can be extended to areas immediately adjacent. Thus, in adjacent areas, conditions reacting upon the health and welfare of employees may be dealt with in the same manner as those occurring within areas under the jurisdiction of the Authority.

The organization of service outside of the areas owned by the Authority must depend, of course, upon coöperative agreements with State and local health agencies, since this is primarily their

responsibility. Hence, a fund has been set aside to become available for strengthening local health services in the major areas of operations, where the activity of the Authority complicates local conditions or where local conditions are such as to result in undue hazard to employees. In two major areas of operations, typhoid epidemics—approximately a hundred cases in one instance and forty cases in the other—have indicated not only the desirability but the actual necessity of such coöperation. Problems relating to food and milk control, general sanitation, and the usual public-health services can best be solved by strengthening rather than duplicating existing facilities.

Unquestionably, as a result of the vastly increased shore line of impounded waters within the drainage basin, malaria will become one of the outstanding problems of the future. Here the same long-range planning, characteristic of the vision of the Authority for the project as a whole, is manifest. This matter has had serious consideration from the time the dams, now in process of construction, were designed. Provision has been made for such fluctuations of reservoir levels as are essential to a maximum degree of biological control.

In addition to the need for coöperative development of control services, both the opportunity and necessity for special researches are apparent. For example, more precise knowledge of the malaria problem and more effective methods for its control are essential. Through and with the coöperation of existing agencies, material advances in the acquisition of new knowledge and methods of applying existing knowledge should be possible. With these facts in mind, provision has been made for such basic studies, both in epidemiological and administrative procedures, as seem desirable for the development of improved methods in dealing with problems incident to or produced by operations of the Authority.



## LABOR RELATIONS

The labor-relations program plays a vital part in the general field of social and economic development. The Labor Relations Section of the Personnel Division is primarily responsible for the maintenance of proper individual and collective relations of management and employees, and for making certain that working rules and regulations, as well as established rates of pay and working hours, are fully complied with. It is the duty of this Section to investigate promptly all matters brought to its attention, to take them up with the proper administrative officers, and to secure the best disposition of them. This section also sees to it that employees understand both their rights and their responsibilities with respect to labor organizations. It coöperates with and assists employees in developing and coördinating the various employees' organizations into effective instruments for assisting in achieving the long-time objectives of the Tennessee Valley Authority program.

Prior to employment by the Tennessee Valley Authority, many employees already belonged to their particular trade unions. The Labor Relations representatives assisted these men in arranging for meetings, and through these groups sought to explain the attitude of the Tennessee Valley Authority towards labor and to gain their coöperation in making the Tennessee Valley Authority program successful. All groups then joined forces in organizing a Tennessee Valley Workers Council.

The Council has set down the following as its general purposes:

1. To help carry out more effectively the aims and purposes of the Tennessee Valley Authority Act of Congress
2. To adapt bona fide labor organization to changing relationships between producers, management, and consumers in the same spirit in which social and economic planning is being carried out in the Tennessee Valley

3. To do a better job of familiarizing organized workers with the general social and economic purposes of the enterprise
4. To carry on collective representation more efficiently than has been possible heretofore
5. To encourage labor organization to take on more social and economic responsibility

To date the Council has taken up problems such as wage rates, working hours, working conditions, apprenticeship training methods, coöperative enterprises, elimination of waste of time and materials through employee-management coöperation, protection of Tennessee Valley Authority property, adult education, recreational activities, the need for adequate and safe wiring of workers' homes, cultural facilities such as libraries, and the need for socially and technically trained foremanship and management. The Tennessee Valley Workers' Council is in line with the general efforts to build a better industrial society. Its work is one of the most inspiring things being done by the Tennessee Valley Authority. Here is labor, skilled and unskilled, organized and singly, assured of a New Deal, making constructive suggestions and generally coöperating in an effective manner.

#### EMPLOYEE TRAINING

Just as the labor-relations program, through employee-management coöperation, is designed to improve the lot of the workman through his own collective and individual effort, so, also, the training program is designed with the same end in view. There is some evidence to indicate that the situation America faces today was brought about in part by a lack of balance between agriculture and industry. The Authority plans, therefore, to assist in bringing about a coördination of agriculture and industry in the rural communities of the Tennessee Valley. To accomplish this, trained leadership is essential; hence, the development of a training program. ✓

In order that the construction work might be carried on eco-

nomically, the employees of the Tennessee Valley Authority were all carefully selected on the basis of merit and efficiency. As a means of spreading employment over as wide a range as possible, a sufficient number of men were employed to enable the construction work on the dam to proceed on a basis of thirty-three hours per week, with four shifts daily of five and one-half hours each. Here were men with much leisure time. Abundant leisure is a problem per se. It seemed advisable, however, to view this problem as an excellent opportunity to develop an employee training program in which workmen could participate on a voluntary basis.

The training, wherever possible, has been set up in connection with service projects. For example, dairying is learned at the dairy that furnishes dairy products for the Norris town and camp; gardening at the gardens that furnish the garden produce; trades at the trades shops that service the equipment; and so on. Training is offered in the various phases of agriculture; in the trades, including work in four shops—automotive, electrical, general metal, and woodworking; and in engineering and other technical training. General training is also offered in social and recreational activities. There is opportunity for both the men and their wives, and for laborers and engineers. The scope of the program is broad and the work is arranged so as to dovetail as closely as possible with the interests of the individual trainee.

As a part of the training program, groups of carefully selected members of the general construction crew at Norris Dam are given an opportunity to gain experience on several phases of the work at the dam, and, through study and instruction, to prepare themselves for various kinds of construction work. Each member of this group rotates from one work crew to another in periods of approximately five weeks. During a year a member of this group will have gained experience and training in approximately ten lines of work. The crews with which these men work are the

following: electricians, carpenters, pipe fitters, riggers, machine shop, track, crusher plant, mixing plant, quarry work, and concrete carrying. This diversified experience gives each man contact with the common types of construction work and prepares him for foremanship either on the present or future construction projects. The program is exploratory, and, along with the plan of rotated employment and study, instruction is given, centering closely around the problems relating to all phases of construction work. Additional courses in related subjects, such as English, mathematics, drawing, and the like, add breadth to the training. The regular course covers such topics as the purpose of a construction project, factors influencing location, economic factors to be considered, method of financing, study of costs, method of construction, design, organization of construction work, selection of employees, planning the job, selecting the materials and equipment, labor relations, safety, surveys, mapping, and special problems. Those who are selected for this group and who complete the work are in line for better opportunities as skilled workers and foremen.

A similar work-study group is being conducted at Wheeler Dam in Alabama. The method followed is somewhat different, however. The men are not placed for any designated period on one type of construction work. A man may be placed with any construction crew for a day, a week, or longer as the need for that type of work exists, or as the foreman indicates that the ability of that particular man is adapted to that particular job. The foreman coöperates very closely with the training supervisor, so that a less satisfactory worker can be transferred on a day's notice to another type of work on which he may prove more suitable. This program is somewhat more flexible than that at Norris and offers greater exploratory possibilities.

Coöperative relations have been worked out with several colleges in the Valley, so that fifteen pairs of students are partici-

pating in a work-study group which combines part-time work with part-time study in college, through alternating periods of employment and study. This gives practical experience to these potential engineers, and furnishes some stimulation to men on the construction job to participate in the general training program.

One of the most interesting and in many respects best integrated aspects of the training program is the Negro training project being conducted at Wheeler Dam. The Negro dormitories have been organized into a very compact unit, socially, under a plan of self-government. Instruction is given in those aspects of homemaking that will prove of most value when the construction job is completed and the men return to their communities. They are being taught bricklaying and other types of masonry, paper hanging, plastering, carpentry, and other building-construction skills.

At present the men are making willow furniture for their homes on their own time and with their own materials, while the women are being trained to develop a form of art which will depict various phases of Negro life. The designs are modernistic and will be embodied in the weaving of rugs, quilts, and tapestries. Other traditional home industries are being fostered. In this manner the lost handicrafts will be regained and given new life through the appeal of modern design. In time it is hoped that the Negro will evolve his own culture and tradition around these arts and crafts.

At present, the recreational activities in this camp are very similar to those in progress at the white camp, although the response is more spontaneous, especially along musical and dramatic lines.

The general educational activities for Negroes include reading, writing, and arithmetic, taught in an effective and practical manner so as to function immediately. The men are taught such



additional mathematics as is needed to enable them to make measurements and to estimate and compute crops and prices.

In addition to the program described above, the Tennessee Valley Workers' Council has on its own initiative developed a broad program of workers' education that includes forums and discussions dealing with social and economic problems.

#### CONCLUSION

In so brief an article, it is not possible to give a detailed account of the work carried on in connection with the Tennessee Valley Authority. Only a few examples have been cited. They serve to illustrate the conception underlying the program. The New Deal cannot succeed unless the people are prepared to live in it, for it is essentially a new way of life.

## SOME FACTORS INFLUENCING THE PSYCHOLOGY OF THE TENNESSEE VALLEY

FRANK C. FOSTER

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### THE COMING CONFLICT

That psychological factors are of great significance in the development of the Tennessee Valley Authority program has been recognized by a number of observers. Two illustrations will serve to state the problem. Walter Davenport<sup>1</sup> reports the conversation of a judge with whom he discussed the coming of the TVA, presenting the situation in this picturesque style—

But don't let any of these lawyers and engineers fill you up so full of law and figures that you forget the facts. You can dam all the rivers and creeks from here to Canada and knock down the cost of electricity until no honest God-fearing man would be caught without it, but if the people ain't with you, you're just wasting your time and money.

In closing a series of articles on the TVA, Paul Hutchinson describes his impressions in setting the individualism of the Valley against the social planning of the Authority.<sup>2</sup> The first issue, he observes, in the development

is the local issue between the planning of the TVA and the individualism of the Valley inhabitants. The rural dweller everywhere is traditionally an individualist, but it is doubtful whether the United States knows another individualist quite as fierce in his individualism as the hill-dweller of the Tennessee, Kentucky, and North Carolina watersheds or the cotton farmer of the Alabama and Mississippi bottoms.

Mr. Hutchinson goes on to point out the nature of the governmental activities that will serve to oppose these traits, particu-

<sup>1</sup> "There'll Be Shouting in the Valley," *Collier's Weekly*, June 30, 1934.

<sup>2</sup> "What Will the T.V.A. Do to the U.S.A.?" Three articles in *The Christian Century*, April 11, 18, 25, 1934. Article III, "The Battle in the Tennessee Valley," April 25, 1934.

larly as the projects call for the relocation of populations, living according to TVA patterns of life, to the position, quoting from A. E. Morgan, where "a man has no natural right to inherit good land and pass on a waste of gullied hillsides to those who come after him. We are not complete owners of the soil, but only trustees for a generation." Here Mr. Hutchinson states the issue:

This whole idea of relocating a population with regional plans worked out in some central control station, plus this readiness to avow the principle of limiting land ownership in accordance with land use throws down the gage of battle to precisely the kind of sturdy individualism which, from the days of Jefferson down, we have been assured is the bulwark of the republic. . . . I named this first, not because I believe it to be the most desperate struggle that is coming in the Tennessee Valley, but it is the one nearest at hand and for which, I could not help feeling, the TVA is making least preparation.

This discussion will concern itself not with the struggle, but with the patterns and traits that tend to characterize the inhabitants of the Tennessee Valley.

#### GENERALIZATIONS

The characteristics of the people have been described in history and fiction until every American has access to some notion, correct or incorrect, of the people under consideration. If one does not read, the radio and motion picture present the music and drawl of the hillbilly, and gossip spreads popular impressions. To correct this current misrepresentation of the South, Lewis Mumford Jones has written a ridiculously caustic defense under the title "The Southern Legend."<sup>8</sup>

In the mountains to the rear, the simple highlanders converse among themselves in sentences impartially compounded of "hit," "you-uns," and "tote," a vocabulary which they find sufficient for all ideas. The cultivation of four rows of corn supplies their needs, and their babies cry out for moonshine as soon as they are born. By day their chief occupation is to sit; by night they sleep in a bed, though they will

<sup>8</sup> *Scribner's*, May 1929.

promptly vacate the bed on the approach of a "furriner," and migrate to the floor, which they prefer.

They wear nothing but sunbonnets and blue jeans, none of them has ever seen a train, and in intervals of singing "ballets," they ejaculate from time to time, "Yeh ain't done right by our little Nell," and immediately shoot everybody in sight with a rifle which saw service at King's Mountain . . . dancing all night to the music of a mountain fiddle, and spitting all day.

For those reared on more academic discussions by Henry Adams, or Turner, or the Beards, we have a historic pattern that accounts for the types drawn by the popular descriptions. After describing the frontier movements the Beards<sup>4</sup> summarize the traits as follows:

Although travelers into the pioneer West disagreed on many points they were almost unanimous in enumerating the outstanding characteristics of the frontier people; independence of action; directness of manner, want of deference for ceremony, willingness to make acquaintance with all sorts and conditions of mankind, a rough and ready license of speech with a corresponding touchiness of temper in the presence of real or fancied insults.

Such a summary is obviously, like the minister's text, a point of departure. One might indulge in some clever writing to show how far it "ain't so," or mass together illustrations to demonstrate the truth of the penetrating observations resting on keen historical insight. But the point of this discussion so far is to call attention to the dangers of generalizing in a situation that calls for analysis. It is dramatic for Eddie Cantor to have his hillbilly better informed than himself, and more successful, and there is pathos in the isolated child deprived of educational opportunity winning our sympathy by her appeal. Whatever generalization can be made will rest upon a basic humanity. Human beings have been moved, formed, inspired, repressed, motivated by the complex events that have surged in and about the Valley. To under-

<sup>4</sup> Charles A. and Mary R. Beard, *The Rise of American Civilization* (New York: The Macmillan Company, 1930), p. 535.

stand these it will be necessary to examine some of the traits that emerge from these historic movements.

1. *The Frontier*. First in influence is the effect of pioneer days. All up and down the Valley may be found physical landmarks of the early settlers. While the conditions that the pioneers faced have been changed, and the modern residents have in many ways moved on with the time, we still find those who like the judge talking with Davenport, saying, "Well, sir, most of the things that have been done in the Tennessee Valley before this were done by folks living here, which is one reason why we're pretty much the same today as we were when I was a boy and Grant was President." The following description from Turner<sup>5</sup> would be regarded as a caricature, but none the less sketches a type whose influence is still felt today.

Of this frontier democracy which now took possession of the nation, Andrew Jackson was the very personification. . . . This six-foot backwoodsman, with blue eyes that could blaze on occasion, this choleric, impetuous, self-willed Scotch-Irish leader of men, this expert duelist, and ready fighter, this embodiment of the tenacious, vehement, personal West, was in politics to stay. The frontier democracy of that time had the instincts of the clansman in the days of Scotch border warfare. Vehement and tenacious as the democracy was, strenuously as each man contended with his neighbor for the spoils of the new country that opened before them, they all had respect for the man who best expressed their ideas.

The pioneer spirit led to further migration. Not only has Tennessee been represented by the Davy Crockets and Sam Houston in the southwest but succeeding generations have gone to the northwest. A Tennessean, returned from the State of Washington, reports four hundred Tennesseans living in the western community who used to meet at occasional gatherings.

2. *Religion*. A student whose whole life has been spent in the Tennessee mountains records this as the first characteristic of his

<sup>5</sup> Frederick J. Turner, *The Frontier in American History* (New York: Henry Holt and Company, 1921), pp. 252-253.

people: "very religious, great respect for religious leaders, reverent attitude, though often dogmatic. They take the Bible literally, are mystical, and sometimes superstitious." André Siegfried<sup>6</sup> quotes the judge at the Dayton trial as instructing the out-of-State lawyers: "I find it necessary to advise you, in order to govern your conduct, that this is a God-fearing country." So the Bob Jones College, "coeducational, interdenominational, and orthodox," moved from Florida to the Tennessee Valley to be in its "natural environment." "Dr. Bob," as the students call their president, sponsors more than one hundred evangelistic campaigns every year. He is president of the National Association of Gospel Centers, edits a weekly paper, the *Fellowship News*, and broadcasts daily over a number of radio stations." An appreciation of these qualities, Davenport's judge observes, eases the adjustment in moving cemeteries from the Clinch River Valley, "and not a spade hits the earth till the family's satisfied and all present with a preacher saying the prayer. The history of these hills is on those gravestones, mister."

The outsider is likely to make the mistake of identifying this type of orthodoxy with the fundamentalism of a Machen who defied Princeton Theological Seminary, or the late I. M. Halde-man, or the still later John Roach Stratton. Such is not the case, however. The Valley produces a kindlier, more receptive type of theology, fundamental because it is traditional. It is not at all uncommon to find ministers of conservative circles reading modern, liberal papers and books, and, to quote John Dewey, "lapping it up."

3. *Sectionalism.* The Tennessee Valley lies south of the Mason-Dixon line. The inhabitants of most of the Valley are related to those who fought with the Confederacy. Consequently it is common to hear references to "our own Southern boys," or

<sup>6</sup> *America Comes of Age* (New York: Harcourt, Brace and Company, 1927), x + 358 pages.



to have comparisons made to the Confederacy as a common heritage. The number of times the tale of "My grandfather did not know that 'dam-yank' was two words" is repeated testifies to the extent of the sentiment.

It is natural to observe that the New Englander, or Bostonian, who talks of America, or the United States, when he means his own New England is quite as provincial as the Southerner who frankly defines his loyalty in referring to the South. The fact remains that a complex often lingers over "the lost cause" that is more compelling and emotionally more significant than the provincialism or conceit of a New Englander or a Boston or New York urbanite.

Mixed motives such as suspicion of the motives of the TVA and sectional antipathy are sometimes expressed. Such a protest as the following from a Florence, Alabama, editor, Mr. Marcy B. Darnell, seems to reflect a resentment against outside interference—sentiment not at all limited to the South. In criticizing a publicity booklet of the TVA, Mr. Darnell writes:

On page 6, the question, What are the main objectives of the development? is thus answered: The planned social-economic development of the Tennessee Valley. Now who in heck ever asked the government to plan our social development? Who wants a lot of northern and eastern missionaries to minister to us heathen, anyway?

Lest one leave the subject with the impression that such expressions are confined to those south of the Mason-Dixon line, the criticism of the TVA activities from Republican Representative Taber of New York may not be out of place, for he too objects to the attempt "to teach the natives how to live; to brush their teeth; how to do their cooking and all that sort of thing."<sup>1</sup>

4. *Subsectionalism.* Apart from the consciousness of the common cause attributed to the devastating war which terminated in 1864 will be found a whole hierarchy of loyalties that influence

<sup>1</sup> United Press, March 2, 1934.

thought and conduct. State loyalties provide identity with one set of interests; sectional attachments another. Characteristic of these divisions is the East, Central, and West sectioning of Tennessee. A comprehensive study of the southern areas, such as that of Rupert Vance's *Human Geography of the South*,<sup>8</sup> will give detailed information on the factors influencing the people in these areas. When one hears appeals to recognize the difference between upper, middle, and lower east Tennessee the consciousness of subloyalties seems to be strained. While much of this may be explained in terms of the activities of the politicians, sectional ties serve to bolster up the parties quite as effectively as the parties utilize local loyalties.

5. *Mountain-Valley Conflict*. Let no one make the mistake of assuming that all of the people who live in the Valley are "mountaineers"! While it is not uncommon for a group in the Valley to send a message as was reported in the morning paper from "us mountain whites," Huey Long would hardly dare return the reference to "you mountain whites." Such expressions as "You can take the people out of the mountain, but you can't take the mountain out of the people" is expressive of a cultural conflict that exists between the mountain valley of the more prosperous areas in contrast with the more isolated, less favored residents of the "coves."

6. *Farm Owner-Tenant Conflict*. Another factor in the situation may be found in the difference in outlook and cultural opportunity between farm owner and tenants, or share croppers. The student of economics and sociology has a serious problem in this situation. However involved and varied its expression, for owners may range from huge plantations to those just owning a plot, the consequences of the extreme cases, particularly in the cotton areas, is serious enough to warrant a major research on the trends and ultimate effect on American life.

<sup>8</sup> Chapel Hill: University of North Carolina Press, 1932, xiv + 596 pages.

7. *Urban-Rural Conflict.* While Tennessee has historically been an agricultural State, the trend towards urbanization is very marked as was noted in the recent report of the Tennessee Educational Commission. The most conspicuous division to the educator appears in counties where a city school system is set up independent of the county. Merchants and others who deal with those who come to the city are soon aware of the countryman's suspicion of city folk and the aloofness of many urbanites.

8. *Party Loyalties.* Political alignments are historic and highly personal. Old residents in upper East Tennessee where the tradition follows Andrew Johnson and the Union, and consequently is Republican, will point out families that were with the Confederacy and have been Democratic ever since. Selections for office and appeals for votes are usually on personal pleas, and gather about the personal integrity of the candidate. One looks in vain for any fundamental conception of political philosophy that will distinguish one party from the other. While great heat may be shown in the political campaigning the issues move about the honesty, economy, and worth of the individual candidate. The existence of other parties than the Democratic and Republican is hardly to be noted.

9. *Capital-Labor Conflict.* Class consciousness, Marxian philosophy of the economic struggle, and such patterns as those circulated in the I. W. W. and other labor groups have so far made progress among the people in industrial areas. The Harriman strikes of the past summer and the Harlan and Pineville upheaval evidence the preliminary skirmishes. To the general public, however, one senses a resentment at it all. The philosophy of class conflict is still a foreign intrusion in a group with atheism, socialism, bolshevism, pacifism, anarchy, and all the other heterodoxies—religious, political, and philosophical. Its most subtle influence is to be detected in the work of the utilities who through existing offices and distantly related interests have supplied the

press with "news," editorials, and visits. The "power of talk about carpetbaggers," and, probably more than news, the deadly silence about the significance of the TVA to the communities from papers that carry utility advertisements support the prophecy which Paul Hutchinson makes that this will be one phase of the "coming conflict."

10. *Racial Conflict.* The same geographic location which influences the sectional consciousness serves to shape the pattern of thought in race relations. Expressions heavily weighted with emotional connotation provide the setting. "Social equality," "know their place," and such phrases are felt and not described. This situation rests on the myth of "The Big House" which would leave the present generation with the impression that all white folks descended from the Mansion House and the Negroes were all slaves. Such a letter as Will Rogers recently received and published with gentle comments carries on the tradition of the "Old South" where all white folks are gentle and refined, "where Negroes kept, and still do, their places as servants, respectful and obedient, never appearing in public except in caps and aprons (in other words uniforms)." W. W. Alexander of the Interracial Commission in Atlanta has studied the facts of this period and has traced the revolutionary changes that have followed the period of emancipation and reconstruction. The plantation aristocracy has been removed from political power, and the poorer white population has become articulate.

The operations of the K. K. K. are not entirely racial. André Siegfried says, "It is more than a secret society; it is a state of mind. It is more than a whim; it is the revival of a whole series of earlier revolts against Negroes, catholics, and outsiders generally." This organization which was started in Tennessee is expressive of one form of direct action rooted in the fear that the dominant position of the white group may not be held.

The readiness of the South to accept its own decisions and

object to outside meddling is indicated by an editorial from a Memphis paper copied in the Valley with approval.

By this time it would seem that those who have gone to such pains to defeat justice in Alabama would be convinced that the first verdict in the Scottsboro case was correct.

But for the meddlesome interference of agencies outside the State the case of the seven Scottsboro defendants would have been disposed of in the usual manner long ago.

Wide differences of opinion exist in different areas and in the same communities. On the whole the Negro caste lives in a world apart carrying on its life and cultural interests independent of the white world. Whereas the economic factors lead the Negro to have access to the ideas and activities of the white world there is little or no shift of ideas from Negro to white. "They know their place."

11. *Nationalism.* André Siegfried gives much attention to the antforeign impulses. It is not difficult to find illustrations of such sentiment, as for example an editorial calling attention to the number of "foreigners" who are running for office in New York, or comments implying a relationship between crime and the "foreign element." The nationalism Siegfried observes is "traditional Protestant orthodoxy with an innate horror of anything foreign." On the whole the feeling can be traced to lack of intercourse with other national cultural groups. Even this loyalty does not keep the southern churches from contributing to foreign missions.

12. *Individualism.* This might be called *individual integrity*. Human qualities express themselves in many relationships, especially in the virtues. A young judge in commenting on the ease with which he could settle his cases in the mountains commented, "You see, these people have not learned to lie." A student characterizes the people as he has known them from the Smokies as "Great believers in 'honesty is the best policy,' " very

much opposed to gambling, cheating, or anything which has to do with dishonesty.

Another trait linked with individual integrity leads to the trust of fellowmen. "Some have lost their lifetime earnings by trusting some one from outside who was an unfair dealer. Several such cases have taught them to deal in a more businesslike manner."

Similarly, this personal worth finds expression in the family life. "Great honor and respect for parents, family relations, though they are not as free to express themselves as other people are," writes our observer. Another, a social scientist, calls attention to the conception of "good" which parents hold of a boy who would not leave home or expose himself to the temptation of cities.

Other traits might be listed or additional illustrations that characterize the situation. Two rather striking incidents serve as cases to serve as warning to those who would deal with a very explosive situation. The first came about through a letter from a C.C.C. Camp to the family home in Idaho. A camp officer by the name of Weaver wrote of homes he had visited. The letter was sent to a Spokane paper and was subsequently copied in the *Knoxville Journal*. Readers were roused by his generalizations and straightway assured him that some homes did not have beds in the front room, and other arrangements differed from those he had observed where had been entertained. So much feeling was aroused by the letter that he was recalled to Idaho.

The other occurred among the people being moved from the Valley to be submerged by the water above the dam. Publicity was given to proposals to form a colony in Brazil for those who were forced to leave the Clinch River Valley.

#### TRANSITION

In conclusion, the fundamental unity of personality ought to be emphasized. It is true that the influences listed may be dis-



covered to have exerted themselves in forming the thought patterns and in shaping the personalities that constitute the residents of the Tennessee Valley. Yet the impression of similarity rather than difference lingers. Teachers have commented on the experience of meeting a line of students at a college reception. By first impression it is impossible to distinguish students from the Tennessee Valley from those who come from Ohio, New York, New Jersey, or other States. Furthermore, there will be among the readers of this journal those who are by birth and training and cultural associations from this area. Yet they are like the others of the professional outlook and experience, beyond the limitations of any restricting historical events that might dominate their cultural outlook.

This fact of transition and change which has been going on continually in the Tennessee Valley makes it necessary to caution the reader not to take any of the factors listed too seriously. There is rising a generation of youth which more and more tends to look the past in the face and calmly and objectively examine the forces that have influenced the present scene. Once having acquired an understanding they tend to join with those who plan to build "The South of Tomorrow." Such has been the theme of several student conferences. And one detects an optimism and hope for the future which promises emancipation from historic accidents and mastery of these factors that might otherwise form the dominant traits of the coming generation.

## TVA AND THE THREE R'S

EDWARD ALLAN WOODS

Education is cropping up in the land of the Tennessee Valley Authority—just here and there and in a very disjointed manner—but educational forces *are* at work. As yet there doesn't appear to be much order or plan. In fact, the most important of the educational forces now at work in the Valley of the TVA are those arising from the impact upon an old order of a far-flung governmental experiment in the planned use of a region. The educational results of this impact upon the life of the Tennessee Valley have been far more potent than even the gentlemen of the TVA now appreciate. And, thus far, it is the chief educational result of this socialized program.

About a year ago, when the Tennessee Valley Authority was but a few months old, there was a great deal of talk about "the planned use of an entire region's resources." At that time the newspaper reports and popular discussions centered about the program as a whole—much more so than they have this year. Within the year and a half that TVA has been operating, two branches of the plan have stood out in vastly greater prominence than all of the rest. They are closely interrelated—the construction program and the power program. The construction program—the building of the huge dams at Norris and Wheeler—has supplied the drama. The promise of "cheap electricity" has been the selling point.

Unquestionably these two phases of TVA have been the most educative of all the activities in the Valley. They have become real experiences to thousands of Valley residents. They are tangible facts, far from the mists of theory. And yet if you told any of the thousands at work in TVA that these are the foremost educational results, you would probably be laughed at.

You would be laughed at, we believe, because somewhere in

the mills of TVA there is supposed to be an "educational program." It is the "educational program" that will be put to work, eventually, within the schoolrooms, within the coöperatives that TVA is encouraging. It is the conventional "education" which is to result from TVA. We still insist, however, that the real educative results are being obtained not from any designed plan of education, but from the drama of construction, from the promise of power.

It is difficult to forecast how long the truly educative work of the Authority will be left to hit and miss effects. For the most part, it is now hit and miss. The exceptions are the plans for a school at TVA model town of Norris, near Norris Dam, and the educational program in connection with the Tennessee Valley coöperatives. The educational responsibility of the Authority is far broader, as we see it, than a school at Norris or the encouraging of folk crafts among rural coöperatives. The educational responsibility of the Authority is to make the experience of a regional development, based on social desirability rather than private profit, real to the people of the region. It is this educational development which, as we see it, is being left to "just grow." It is true, however, that there are indications of an awakening within TVA which may bring about an educational program in the round. It may be that TVA is on the verge of recognizing its true educational responsibilities.

From the very outset, critics of the whole TVA venture have asserted with sometimes vicious vigor that there was no need to develop power production where people as a whole were too poor to buy the resultant electricity. When TVA began operating its appliance subsidiary, the Electric Home and Farm Authority, these same critics declared that the Government had picked the nation's worst market area for the launching of an appliance merchandising program.

In a wider sense, it may be said with equal frankness that the

TVA is operating in a mighty poor educational market. The Tennessee Valley is certainly no hotbed of socialism—or of realistic thinking. Thus the educational job is about as difficult as the job of getting rid of the power or of distributing the low-cost electric appliances. Perhaps it is ten times as difficult as those two tasks. It may be that this explains in a large measure the cautiousness TVA has displayed in approaching the job.

The area in which TVA operates has cotton, tobacco, coal, iron, and a fine plant of the monopolistic American Aluminum Company. It has share croppers, tenant farmers, poll taxes, justices of the peace—and Bilbo. It has thousands of fundamentalist churches, and a Bob Jones College ("what the Bible says is, is"). It has mountain areas of extreme remoteness, and a State wherein one half the population is Negro. It has rivers, floods, and political machines that make Tammany look like a pink tea. It has taboos as powerful as the flow of the Mississippi River. It has lynchings. It has Scottsboro and Dayton. It is an area of harsh commercialism, demoralizing peonage. It has areas of brutality, where life is cheaper than almost anything else.

But it is a region of incurable romanticism. Withal, it is a land with a great and glorious future, where even today the forces may be generating which will make it the dominant section of the United States within the next half century.

That is the Valley of the TVA. That is the setting for an experiment which strikes at the very roots of the society in which it has been hatched—hatched out by the incubational heat of a senator from Nebraska and a presidential squire from New York. And the educational implication of TVA is this:

You of the Tennessee Valley region are living today as you are not going to be living twenty-five years hence. Your lives are going to be changed, first of all by electricity. Then you will be changed by the responsibilities of operating the institution which brings you this electricity. This will make you coöperative where you are now competitive; forward-looking where now you stand upon the traditions of a musty past; free

where you are now enslaved by a brutal land economy; hopeful of your future in this world where now your only hope lies in an unknown, unseen beyond.

This implication of the Tennessee Valley Authority's undertaking is not voiced out loud in the Valley. By the very nature of the program, it cannot be. Outlines of final objectives are always an embarrassment to their achievement, because men do not fancy looking too far into the shadows of the future. Declaration of end results, moreover, is dangerous, because there are so many pitfalls between statement and attainment. So, for the most part, TVA speaks of the future in terms of physical improvement—in terms of better homes, better land use, "a richer life"—without saying what is likely to happen to the minds of men in bringing about the change. It is the safer course, and perhaps the course of wisdom. To say that TVA soft-pedals sociological objectives is not to criticize the Authority.

There is an enormously important difference, however, between a hush-hush policy on ultimate objectives and a dodging of those implications altogether. There may be no desire on the part of the Authority to escape its educational responsibilities, and those of us who are living alongside of TVA here in the Valley have high hopes that these responsibilities will be met with that same forthrightness and effectiveness which have marked the almost spectacular progress of the construction and power programs. Even at this time, indeed, there are indications throughout the Valley that TVA to survive and function fully must more and more grapple with the educational necessities inherent in achieving its dream of an intelligent region. And it is not our belief that TVA is blind to the significance of the warfare now raging against its plans.

The fight on TVA is headed up by the electric utilities which face the competition of the Authority's low domestic rate schedules, ably assisted by the coal-mining interests which fear the

further development of hydrogenerated electricity. These two formidable foes are now out to obstruct TVA with every weapon at their command—the courts, State commissions now “regulating” utilities, friendly newspapers, able pamphleteers, bellowing politicians, and office-seekers. Every new step TVA takes towards acquiring its legitimate—and vitally necessary—power market will be obstructed at each stage. If the TVA can be denied a market in which to sell its electricity, it will have been murdered in its swaddling clothes. The TVA’s enemies know this, and TVA knows that they know.

Just as a people must be educated to the use of electricity—the wide and full use made possible by dramatically low rates—so they must be educated to support a program which means so much to their lives, to their intimate home lives. Without strong public support, TVA stands to perish before it has begun to operate. Without strong public support for the program, the puppets in State and local offices throughout the Valley will be free to do the bidding of TVA’s enemies. The gaining of that support of Mr. and Mrs. John Citizen is a big educational job. There are signs that TVA is, for the first time, becoming aware of the size of the task. That is why we said in the beginning that education is cropping up in the land of the TVA.

What are the indications? Without any logical or chronological order, we present certain activities which may be said to be educative. Again we omit mention of the schoolish activities at Norris and the work with the coöperatives through the Tennessee Valley Associated Coöperatives (an organization sponsored by TVA). We list here only those typical activities of the program which reach out to all the people, and which have been the result of plans evolved, apparently, without reference to conventional schoolmen. Here they are:

The publicity efforts of TVA in making the Authority’s position clear in regard to its purchase of privately owned electric properties (primarily



the purchase of the Knoxville and the Commonwealth and Southern properties in Alabama and Tennessee). Lesson: that government competition is fair; that it is to the advantage of the people that electric utilities be managed and controlled by the people. Encouragement of visitors to construction projects and the completed hydro-electric plant at Muscle Shoals; the supplying of college students as guides during the summer-tourist season; the distribution of literature at these points (52,145 visitors registered at these places in August this year). Lesson: that huge construction jobs are dramatic, fascinating; that man, through his government, can work enormous changes in nature.

Stimulation of use of electricity in the home and on the farm, chiefly through public demonstrations; a permanent showroom and exhibit at Chattanooga; a truck which travels through TVA territory carrying an electric kitchen for demonstrations in rural areas; encouraging courses in Southern land-grant colleges to deal with home uses of electricity; the whole promotional program of Electric Home and Farm Authority. Lesson: that electricity, made cheaper by impact of a governmental agency, is an instrument of change—change for the better, for a fuller life.

Soil-erosion control work. Lesson: that forces of nature do not respect fences or property lines; that farmers have to work coöperatively to prevent nature from robbing them of their soil.

All the speeches of the directors and their subexecutives. Lessons: many, but all teach the value of coöperation, of public operation of a program such as TVA's, of planning to avoid the wastes of this present civilization.

We have listed a few of the outstanding phases of the TVA program which appear to be most educative. They are listed merely as examples rather than as a comprehensive picture. They are listed to make clear our point that TVA is educative today by action rather than by design.

In spite of the enthusiastic phrase-makers of the latter part of the era which came to a close with the downfall of the 1920's, there never has been any real cultural development below the Mason-Dixon line which could be called the "New South." There were certain industrial developments—such as steel and textiles and petroleum—which changed the face of some sections. Perhaps the South responded a little to the boom-boom of construction in the North, to the good roads, bigger school

activities. And some cities, like Memphis, nearly doubled in population because of expanding trade and traffic. But the South remained lashed to an older century and was not spiritually "new."

The TVA is the first "newness" in the South since its land economy was horribly wrenched by the ending of legal slavery. Thus far in its course of progress, TVA has been a money-spending newness. This fact has given it a wide popular acceptance. Also, TVA brought about another pocketbook result, the lowering of costs for electricity in homes and factories. This has been so attractive that many who would otherwise oppose it have winked at its implied socialism, its inherent "newness." But in spite of these powerful advantages (and not even TVA's blindest enemies underestimate their powerfulness), the old South still holds its firm grip upon those instrumentalities of democracy through which the Tennessee Valley Authority must function if it is to grow, to succeed, to fulfill its obligation to the law creating it.

Will the grip of the old be permitted to stifle the new? That appears to be the major question before educators both in and out of TVA. As one of the South's principal forces, education by schoolmen faces the necessity of making a choice. Will it accept the new South TVA inescapably means? Or will there be hostility or indifference? Answers to these questions are still below present horizons. They are not to be found in the lip-service the educational machines are now bestowing upon TVA. The current phase is one of suspended judgment. In a way, it is a truce. If some of the TVA largess splashes over into educational coffers, the truce may continue for several years. Meanwhile, TVA's education-by-action will continue, neither aided nor hindered by the schoolmen. But they still must make the choice, ultimately.

There can be acceptance. "The Three R's" can be given a new vision and reality. The unquestioned strength of the South can be

freed to rise up, slowly, year by year, in the creation of a new land, a new order of living.

There can be denial. The schoolroom can continue along its dull, drab path of unreality. And the religious, political, and economic fundamentalism of the South will triumph over TVA. Its death will begin in the schoolroom.

President Roosevelt's program for the Tennessee Valley is a bold plan born of courageous leadership. Its educational implications are a direct challenge to the men of TVA and the schoolmen of the Valley. In their essence, these implications also challenge schoolmen everywhere. The texts need to be written, the laboratories designed. But first of all there must be courage.

## THE BUILDING OF THE CITY

JOSEPH K. HART

The enormous weight of "vested rights" maintained by the "old order" has been brought to bear in the desperate efforts that have been made to discredit the program of the Tennessee Valley Authority. Nothing good, it has been claimed, could come of any such fantastic experiment, and unnumbered evils must flow from it: such attempts at "governmental interference with the orderly flow of natural business" were bound to end in intolerable paternalism, if they were successful, and in an equally intolerable waste of public funds, together with the at least temporary ruin of important public utilities, if they failed, as it was almost certain they would do; millions of public funds were to be mulcted from the rest of the country in order to give these Tennessee mountaineers electric lights which they did not want, and electric power for which they had no possible use. Oceans of crocodile tears have been shed for the "rugged individualists" who were being driven out of house and home and who were making "the last stand for freedom," back in these hills. Publicity financed by electric light and power concerns has waxed eloquent over the right of these mountaineers to go without light and power, if they wanted to!

The published plans of the Authority were described, variously, as a set of blueprints made either in Yellow Springs, Ohio, or in Washington, D. C., and intended as rigid patterns to be imposed upon the "simple mountain folk" of the Tennessee basin; or as the expensive playthings of radical politicians who, after they had wasted millions—all for the selfish purpose of dramatizing themselves as "friends of the dear common people"—would discard the whole enterprise, and take up some new plaything; or as an insidious plan for bribing the South to remain loyal to the Democratic party, at the expense of the long-suffer-

ing North and East and West; or even as a sinister movement to overturn all the "time-honored principles of Americanism" and to set up a socialistic, even a communistic, order on this free continent. When nothing else was at hand, the critics of the program were able to describe the whole project as a "silly plan to teach folk-dancing and basket-weaving" at the expense of the nation to people who had known how to do these things for generations!

What are the facts? Let's begin at the beginning. The Act of Congress creating the Valley project hedged the Authority about with definite restrictions, thus giving it a *freedom of action* no governmental agency had ever known before. Long experience with the doctrine—of which our most rugged individualists seem to be very proud—that any attempt on the part of government to carry on a business enterprise must end either in corruption or inefficiency, or both, seems to have determined the authors of this Act to establish an agency which should be as free as any private corporation to do the work assigned to it. Hence, the Act specifically provides that the three members of the Authority shall be persons who "profess a belief in the feasibility and wisdom of this Act," and who shall have no "interest in any business that will be adversely affected by the success of the Corporation." These two provisions are for the purpose of trying to make sure that there will be no sabotage on the job by the men directly in charge of the whole undertaking—a difficulty not unknown in former attempts by government to carry on extensive programs in competition with private business. It is further provided in the Act that "no political test or qualification shall be permitted or given consideration" in dealing with employees; and, further, that the "provisions of the civil-service laws applicable to officers and employees of the United States" are annulled within the province of this Valley Authority. These two provisions safeguard the project from those twin evils of business and government; namely, political favoritism and bureaucratic indolence.

In short, then, here is an instrument of our government, that is, of our common life, that is as nearly as may be like our much praised private corporations; the directors believe in what they are doing; they want to do it; they are free to do it efficiently and without interference; and their personal financial interests lie in doing it well. They have no obligations to the politicians—by express mandate of the politicians, themselves, who passed the Act; they can hire and fire employees, at will, as the needs of the job may dictate. For the first time in our history, we have, here, a public agency that is as free as any private corporation to do an efficient job. Most of the politicians have found this fact out, by now.

What are the duties of this Authority? The Act prescribes them: flood waters on the Tennessee River are to be controlled; the river is to be improved for transportation purposes; erosion of soils in the Valley is to be stopped, as much as may be; marginal farm lands are to be returned to the forest, and the forest areas of the region are to be largely increased on lands unfit for agriculture; power is to be developed, distributed, and sold; and, in general, "an orderly and proper physical, economic, and social development of the said areas" is to be sedulously fostered. The Valley Authority did not originate this program; it is a mandate from Congress—and the United States!

The basic factor here, even though it is not mentioned in the *title* of the Act, is the development and distribution of *power*; all else provided for revolves about *power*. Power gives the Act its teeth, for power is something *real*. Whatever happens in the Valley will happen because of power! To this extent, at least, the whole program can be interpreted economically or materialistically.

It is, therefore, not an accident that the Act of Congress calls upon the Valley Authority to pay special attention to the "economic and social well-being of the people living in the said river



basin." For power will, probably, bring industrial changes to the Valley, and industrial change always affects every other aspect of social life; power will eventually produce repercussions in every remote cove in the whole area.

In the past, in almost all construction projects handled by private agencies and finances, those incidental effects have largely been ignored by the entrepreneurs; they have been allowed to "work out naturally," even though this naturalness meant ruin, or even death, to many; or they have been regarded as the perquisites of whatever private interest could seize upon them and exploit them; and, always, where the carcass is, there will the vultures be gathered.

But, now, here is something new under the sun; here, in this Valley program the "social and economic well-being of the people" is definitely made part of the program. Rather, it is made the prime objective of the program from the first, and the largest responsibility of the Authority—as the trustee of the future destiny of the Valley. The Valley Authority was not slow to accept this large responsibility. This objective has motivated the plans adopted and being put into actual form in the Valley.

How do all these elements in the mandate of Congress tie in together? A concrete answer to this question can be found in keeping close to the basic element, the development of power, and the constructions undertaken for this purpose. We begin at Norris Dam, the center of the construction program. This is an enormous work, requiring nearly three years for its completion. The site of the dam is some twenty-five miles from Knoxville in a rugged hill country. Roads must be built; the grounds must be cleared; the area to be inundated must be "logged off"; the surrounding wilderness must be given bounds. Thousands of workers have come from everywhere, for they have been of all levels of skill, from the most famous engineers to the most obscure day laborers; they come from farms and villages and

cities, from the mountains and the plains. Many of them have families; most of them are unattached. Where shall they or where do they live while they are engaged in this public enterprise? This is the first question in the program of "social and economic welfare of the people of the area."

Here are enough men—and families—to make a city of several thousand people. A city is another real fact—here inseparably connected with power. Shall the Authority build a city out here in the wilderness? And if so what sort of city shall it be?

In most of our American large-scale constructions, and the land is dotted with such works, the contractors—private firms—have had little thought for the welfare or convenience of the workers beyond what could be provided in the most squalid of "construction camps." These camps have been eyesores on the landscape, physically; and they have been, in general, degrading and demoralizing centers, socially. They have offered little but bunks for the workers to sleep in and a "mess hall" where they could bolt their "grub." Everything around them has been sordid and mean beyond words. The one redeeming feature in the whole set-up has been the work on the job; and the one enduring fact about them has been that they were to be temporary. Even so, after the construction has been finished and the camp has been deserted, its obscene remains still lie there as a blotch on the earth until an apologetic nature covers the ugliness with grass and trees. Even then, and probably for years afterward, tumble-down shacks and broken machineries extruding from the soil remain to tell the endlessly repeated story of noble engineering works erected by workers many of whom were degraded by these very "processes of advancing civilization"!

The Valley Authority decided not to permit that sort of thing to happen at Norris Dam. The construction army gathered here does not live in a typical "construction camp." It lives in what will be a modern city, the most modern of all our cities. The

TVA is building, not for the moment, but for all the future. This Norris Dam is a reality—in a world of real things. But men, women, and children are realities, too. They gather here in the Valley because work is here, and work means livelihood and life. These men, women, and children are permanently affected, one way or another, by being here in the Valley. They are as real as the earth; they are making the earth over, for human uses, and the work they are doing is making *them* over, as well. They will be subjected to two or three years of inescapable education—during the course of this construction, even if they stay here no longer—and they will emerge from these years either as more civilized, or as less civilized, human beings. This, too, is hard reality, inescapable fact!

The Act of Congress providing for this Valley development declares that everything must be done “for the social welfare of the people of the Valley.” The men who labor on this Dam—with their families—certainly come under this provision, and are the first charge against the undertaking. Hence, the building of the Dam must be made to further the social welfare of the men who carry on the work, and their wives and children. These must be provided with the physical conditions necessary to a good, human life. The old time “construction camp” is outlawed.

Moreover, it is certain that there will always be a community here at the Dam. A city must be built, not alone for these workers, but for the future. What sort of city? We do not know too much about how to build cities, though we’ve been building them, or letting them grow up, for a thousand years; but we do know a little, and that little can be used—and maybe more can be learned. Real houses can be built for workers now; for permanent residences later. Dormitories are built for the unattached men. A modern water supply is easily provided in this land of mountains, and light and power will come from the Dam. Conveniences for a population of four or five thousand will be even-

tually provided. Everything is to be "modern," convenient, and, as nearly as may be, within the reach of workers and engineers on the economic side.

Now, it must be obvious that many of the men and women who come here to live will find themselves living in more "civilized" surroundings than they have ever known before in their lives. These houses are new, clean, convenient, arranged to be used and lived in by people who have, or have the capacity to attain, certain *standards of living*. Some of the laborers may resent this demand upon them. But the community is being planned for permanence and it cannot be dragged down. The Authority is determined that its constructive efforts shall ensure the "economic and social welfare" of the people who do the work, first of all. The law calls for this; but above the law, common sense, economy, and the "future of civilization" call for it. What is to be done about it?

In the past, community planners have encountered stubborn resistance at this point pretty generally. We all remember the stories of tenement dwellers who, moving into better-class apartments and having no knowledge of the uses of the new conveniences, have used the bathtubs as coal bins. For a generation, we've been pitying the poor reformers whose generous work thus went for naught, and we've satirized the "simple fools" who didn't know enough to make proper use of these new things! Probably, however, we and the reformers have been the simple fools. We have been using a sort of "left-handed" Marxianism in interpreting the world; we have believed, for example, that the presence of a bathtub will compel people to take baths or at least make them want to do so. This is nonsense, of course. Nevertheless, millions of Americans who have been scandalized by the direct Marxianism of the Russians—the doctrine that economic conditions tend to determine the cultural levels of a people—are easily able to hold this "left-handed Marxianism"; namely,

that a bathtub ought to make a dirty man want a bath. At any rate, after we have given this dirty man a bathtub and find that he uses it for coal, we take a great deal of pleasure in heaping biting criticisms upon him and calling him all sorts of names—and all because he uses what we call a bathtub for the only use it suggests to him; namely, a coal bin.

This new city, Norris, will have, presently, a total population of some four or five thousand men, women, and children. It is twenty-five miles from a city market. The Authority must see to it that adequate food supplies are available for the workers now and for the whole population as it grows. Foods can be bought in Knoxville, of course, but the Act of Congress provides that the productive interests of the people of the Valley are to be fostered. Some of the food needed, even now, is being produced on the ground in garden plots and on small farms, and in poultry yards, under the direction of experts. Why not all of it?

Take the item of poultry and eggs. A city of five thousand will use hundreds of dozens of eggs daily. The Authority could build poultry yards large enough to provide these eggs. But that would defeat the very purpose of this whole project. So instead of producing all the eggs, or other foods, needed, the Authority is setting up "demonstration units" in each of these food areas. The poultry unit will house about five hundred hens. These will produce, say, forty dozens of eggs daily. These hens will be of the best breeds and grades and, under the direct care of experts, the eggs produced will be of the highest quality. The rest of the eggs needed in the city will be bought from the surrounding country, but no eggs will be bought that fall below the standard set by the demonstration unit. The farms round about will have to learn how to produce high-quality eggs if they want to sell their product in Norris. The same rule and test will apply in all other food lines.

No one on the surrounding farms will be compelled to do any-

thing about this; no farmer in the Valley will be compelled to raise better grades of chickens. But any farmer who wants to sell eggs in Norris will have to learn how to do this very thing. If he should complain that he doesn't know how to do this, the Authority will provide him with expert instruction, free of charge. The instruction is available to any farmer who wants to learn. There is to be a new civilization in the Valley and the customs of the countryside must be made over, not by imposition but by adaptation to the new realities.

This plan of making the production of *a part* of the needed supplies of the city a means of setting standards, and of educating the producers to those standards, will be followed in many lines. There is to be no arrogant imposition of any imported program; but the world at large knows many things, has many skills, now unknown in the Valley, and there will be intelligent and concrete demonstrations of these more adequate types of production. This—with the control of the standards of quality—will motivate similar activities in the whole Valley. *People do not know*, automatically, how to live and act in new situations; they must learn how. Hence, nothing can be more sensible or economical, either as business or as education, than to use the very processes by which this new city is being created as the means of educating the people affected by it *how to live in it*. If this can be done, fully—and this is a large part of the program of the Authority—then the whole process of reconstruction becomes intelligent, integrated, economical, educational; in short, “for the physical and social welfare of the people of the Valley.” Moreover, this sort of thing promises a genuine *culture*; it provides the conditions for that “prolonged and cumulative interaction with the environment,” which is the source of all real culture.

Now we are able to see that there is implicit in these great engineering enterprises at the Dam, and in the Valley, a most



far-reaching program of social and spiritual development; not an imposition, but a promise; not an explicit thing, but an implication; not a present existence, but something that is to be! Something new—in education—new habits, skills, and ideas related to these new technological industries; new social relationships called for by the life in this new automatic city; new concern for health and physical welfare; new moralities—such as can keep living healthful, even in a modern industrial city, where machinery will do most of the work; new appreciations of all that life can gain, or lose, by being related to these new technological adventures; in short, a new human person—for the new civilization!

There will be room for much more leisure in Norris, for electricity is to do more of the work of the world, taking much of the drudgery away from women, especially. So if these women of the city want to use some of their leisure in weaving baskets, or in dancing to old folk music, that will probably be as profitable use of their time as most politicians can show!

Such far-reaching factors, and others there is no space to mention, indicate what we may call the "social and educational implications" of these great technological activities. In all other phases of the Valley project—control of soil erosions, reforestation, classification of lands for farming purposes, and the rest—implications of a similar sort may be found, and modes of motivating people to take advantage of, and to learn by means of, these wider opportunities are being discovered. The basic factor may be *power*, and industrial development; but blindness, alone, will be responsible if those in authority fail to see that there are social, educational, moral, and spiritual implications here as well; in short, the promises of a new civilization!

This is what TVA implies. This will be accomplished in good time if the original plans can be made to hold—and to grow courageously at need—always, of course, within the limitations

of human creativeness and against the resistances of the rock-ribbed continent and its scarcely less rock-ribbed and rugged inhabitants.

Human resistance to change is natural enough when it is seen in the long perspectives of anthropology and history; but to say that it is natural is not the same thing as saying that it is *right*, in any ultimate sense. Man has probably always submitted to change against his will; that is, against his settled habits; against the patterns already established in his nervous system, the inertia of his customary mind, the lag of his existent cultures. Some groups may even have preferred death to change. But others have submitted and "civilization" has advanced so far. The folkways of the primitive group have been much of the same texture as are the hills of East Tennessee. But even these latter are yielding to the impact of giant shovels and the blasts of dynamite.

It is a ghastly thing to destroy old mountains and leave behind the obscene remains of work begun and left unfinished. It is a noble thing to bring the earth under cultivation on friendly, creative terms, to build a city in the wilderness, and to make the valley blossom as the rose. Neither the earth, itself, nor any race of men has the inherent right to stand in the way of a program thus creatively conceived and carried through to a human consummation!

## RESEARCH PROJECTS AND METHODS IN EDUCATIONAL SOCIOLOGY

*In order that this section of THE JOURNAL may be of the greatest possible service, its readers are urged to send at once to the editor of this department titles—and where possible descriptions—of current research projects now in process in educational sociology and also those projects in kindred fields of interest to educational sociology. Correspondence upon proposed projects and methods will be welcomed.*

### TRANSLATING RESEARCH INTO ACTION

A notable problem arising in relation to social and educational research is that of translating research results into practical programs. Not only has there been a general failure to utilize the results of research, but there has never been an adequate statement of this problem. The problem not only needs to be stated, but its implications need to be studied in order that methods may be developed for profiting by the results of the thousands of research projects which have been completed in the past few decades at a cost of millions of dollars.

Many interesting aspects of this problem present themselves for consideration. One would like to know the extent to which important researches and their results are really known to others working in the same fields. To what extent are the results of extensive researches merely lying on dust-laden shelves in university libraries or administrative offices? To what extent are the results of research ever used by practical persons or by those in a position to profit by such use? To what extent are results of research used by agencies merely to serve some particular purpose of a partisan or biased character? How may the results of research be translated into action by community agencies? How may they be carried over to the public in order that public backing may be secured for improving social techniques? These and many more questions, which present themselves, are tremendously important both to the future of research and to the solution of social problems. They deserve careful study.

An interesting example of an attempt to translate the results of research into action is illustrated by the recent development of the National Committee on Public Education for Crime Control. The purpose of this Committee is to create an instrument through which the valid information relative to the problem of crime in America, which is available through research in this field, may be employed for purposes of public education. It is the feeling of the Committee that there should be a link between the scientist on the one hand and the general public on the other so that the find-

ings of research may be rendered into elementary terms capable of broad public assimilation and then placed before the public through the media of the radio, the newspapers, the periodical press, and other instruments through which public education is effected. It is further the hope of the Committee that a comprehensive program of sound public education, such as this, may result in the crystallization of strong public sentiment behind desirable measures for the control of this problem.

As a result of its preliminary work the Committee has already sponsored a number of authoritative broadcasts over New York stations. Plans are now being made for the launching of a series of authoritative broadcasts over one of the major radio chains, the programs to be presented weekly over a period of a year. Arrangements also are being made for the presentation of an authoritative series of eight articles covering the problem of crime through one of the leading newspaper syndicates.

In this way it is expected to increase sound public information on various phases of the crime problem and, through the consequent development of public opinion, to gain support for changes in our practical programs of crime prevention and control.

It is hoped that the public-relations departments of universities will join hands with the Committee in working out a plan for a more adequate presentation of the results of criminological researches, which have been carried on under the auspices of various academic institutions. It has been pointed out by members of the Committee and leading professors in schools of law that the criminologists are in possession of a great deal of sound, scientific data which not only has never been used in the practical field, but which is more or less inaccessible to those dealing first hand with crime and to the public in general. It has been stated, furthermore, that the press and popular periodicals are accustomed to pick up the results of such researches and lay emphasis only on their sensational and spectacular aspects, often taking material out of its context and thus giving erroneous impressions to their readers. This type of presentation of the results of research is unfavorable to the researches and to the development of sound, practical programs. It is this sort of irresponsible use of research materials that the Committee, as a part of its program, hopes to avoid in the ultimate development of its work.

The Committee at present is constituted by an advisory board and an executive group. The advisory board is composed of the following members: Sheldon Glueck, Harvard University Law School, chairman; Harry Elmer Barnes, *New York World Telegram*; Sanford Bates, director,

United States Bureau of Prisons, Washington, D. C.; Alfred Bettman, lawyer, Cincinnati; Bernard Botein, assistant district attorney, New York County; Charles L. Chute, director, National Probation Association; John Kirkland Clark, lawyer, New York City; Irving W. Halpern, chief, Probation Department, Court of General Sessions, New York City; George W. Kirchwey, former dean, Columbia University Law School, formerly warden of Sing Sing Prison; Austin H. MacCormick, commissioner of correction, New York City; J. A. MacDermott, president, Commercial Crime Commission; George Z. Medalie, formerly United States attorney, Fifth District, New York; Thorsten Sellin, professor of sociology, University of Pennsylvania; Harry M. Shulman, formerly research director, Sub-commission on Causes, New York State Crime Commission; John Slawson, director, Jewish Board of Guardians, New York City; Edwin H. Sutherland, research professor of criminology, University of Chicago; Frederic M. Thrasher, associate professor of education, New York University; Joseph N. Ulman, judge, Supreme Bench of Baltimore; and John Barker Waite, professor, University of Michigan Law School.

The executive committee is composed of Frederic M. Thrasher, chairman; J. Kenneth Jones, executive secretary; and Messrs. Barnes, Botein, Chute, Glueck, Halpern, Kirchwey, MacCormick, Schulman, and Slawson.

## BOOK REVIEWS

*The Social Composition of the Secondary Schools of the Southern States*, by FLOYD JORDAN. Nashville: George Peabody College for Teachers, 1933, 101 pages.

Apparently pupils coming from homes with bathrooms have oven ten times as satisfactory chances of finishing high school in the Southern States as pupils from homes without this convenience. And if they come from homes with six to ten rooms there seems to be little chance of failure. Dr. Jordan has analyzed the social and economic status of the pupils in these schools and any one who believes that in America, at least in the Southern States, a democratic high school has developed is sure to be disillusioned if he reads this analysis. The pupils, the parents, the homes, the stability of the secondary-school population—all are considered and reported upon fully in this interesting volume. It is worthy of an hour of any one's time.

*Legends and Dances of Old Mexico*, by NORMA SCHWENDENER AND AVERIL TIBBELS. New York: A. S. Barnes and Co., 1934. 116 pages.

In an admirably contrived volume the authors have given an interesting syntheses of historical material and the contemporary dance in present-day Mexico. It is an interesting treatment of the blending of two cultures, showing practices in ancient Mexico which have altered because of contacts with Catholic Spain. It is admirably contrived along practical lines and is of inestimable value to teachers of plays, physical education, and the folk dance. However, to those interested in social anthropology the appeal is strong and valid in this composed and authentic book.

*Island India Goes to School*, by E. R. EMBREE, M. S. SIMON, AND W. B. MUMFORD. Chicago: The University of Chicago Press, 1934, 120 pages.

Here is a book which in plain understandable terms describes the educational work of the Dutch colonial government in its Eastern Indies. It is the only book of its kind in English. It is, moreover, interesting stuff of the first order.

*American Consultation in World Affairs*, by RUSSEL M. COOPER. New York: The Macmillan Company, 1934, 402 pages.



With unusual clarity, the author has presented a concise analysis of the activities of the League of Nations, specifically of the United States, for the preservation of peace. He reviews the disarmament conferences, the Pact of Paris, the Sino-Russian dispute of 1928, the conflict in the Chaco, the Leticia dispute, and the contest between China and Japan.

Although one may fail to agree with the author's conclusion that "the only obstacles to United States consultation are political and these will be overcome," the reader is compelled to admire the forcefulness of the argument as supported by the comprehensive array of documentary evidence.

*The Fields and Methods of Sociology*, by L. L. BERNARD. New York: Ray Long and Richard R. Smith, Inc., 1934, 504 pages.

This volume is written to serve as a textbook for advanced students of sociology and consists of papers presented at the annual meeting of the American Sociological Society. These papers, however, are so revised, edited, and supplemented that they form a composite whole and not a disjointed set of papers. The book consists of two parts: first, *The Field and Problems of Sociology*, and second, *The Sources and Methods of Sociology*. The book is presented in line with recent emphasis in sociology and is an inductive approach, each chapter presenting a careful study and summary of the data it treats. The volume is a contribution of the American Sociological Society to the developing science of sociology and will no doubt exert a wide influence upon the future development and teaching of the field in which the society is interested.

*The Educational Philosophy of Giovanni Gentile*, by MERRITT MOORE THOMPSON. Southern California Education Monographs, 1933-34 Series, No. 1. Los Angeles: University of Southern California Press, ix + 217 pages.

Giovanni Gentile, as is well known, is the spiritual father as well as actual reformer of modern Italian education. His reforms, known as the Gentile Laws, have been designated by the blackshirt Duce "as the most Fascist of all Fascist reforms." In describing the reforms and the philosophy on which they are built, the author has struck the bull's-eye. Well written, compact, and superbly documented, this book is indispensable to students of comparative education.

*Our Children*, by DOROTHY CANFIELD FISHER AND SIDONIE MATSNER GRUENBERG. New York: Viking Press, 1932, 348 pages.

This book grew out of questions which were asked by parents at the Child Study Association of America. It is an attempt to bring together a comprehensive background of knowledge on everything that affects the child and is a volume which the parent can use as a handbook. It is a collection of some thirty articles by specialists. Each specialist has stated, each in his own field, those essentials about which he can give information and guidance. The material is assembled in terms of the child's growth and development, the child at home, at school, and in the outside world.

*Child Psychology*, by ARTHUR T. JERSILD. New York: Prentice-Hall, Inc., 1933, 462 pages.

The author has made a genetic approach to the psychological aspect of growth in children beginning with the newborn infant and progressing through early childhood. The book is outstanding in that the author has made a careful review of the important researches in this field, which he presents succinctly, and has used these findings as the bases for much of his discussion. Among the subjects discussed are language development, infant and child emotions, development of social behavior, learning and growth of understanding, individual differences in mental ability, personality and character development. The material is well organized and is especially recommended for the student of child study and for intelligent parents.

*The Psychology of Infancy*, by VICTORIA HAZLITT. New York: E. P. Dutton and Company, Inc., 1933, ix + 149 pages.

This volume is written by the late lecturer in psychology at the University of London. Throughout the book are exemplified the author's faith in empirical methods of study and her deep interest in human beings. In the volume are discussed the study of infants, the influence of heredity and prenatal conditions on mental constitution, sensory and muscular control in the infant under five months of age, the development of walking, vocal expression and the development of speech, the formation of habits, memory, children's thinking, and character: its basis and development.

*Educational Psychology: An Application of Modern Psychology to Teaching*, by DANIEL BELL LEARY. New York: Thomas Nelson and Sons, 1934, xiv + 363 pages.

Dr. Leary has made a unique and valuable contribution to the literature of the field. He has made many practical applications of the best of modern psychology to teaching. Irrelevant material has been omitted. The author evaluates some of the conflicting psychologies and attempts to show, through the use of logic or psychological experimentation, what is acceptable. Significant sections of the book will appeal particularly to teachers of the subject who feel the need of such a critical evaluation.

*Problems in Teacher-Training*, Volume VIII, edited by ALONZO F. MYERS. New York: Prentice-Hall, Inc., 1934, 364 pages.

This book contains the proceedings of the 1933 Spring Conference of the Eastern States Association of Professional Schools for Teachers. It is a splendid reference for those interested in current problems and modern trends in teacher education. There is a lengthy summary of the major findings of the national survey of the education of teachers. There are papers dealing with selective admission to teacher-training institutions and with teacher-training curricula. The student-conference section contains reports of activities of student organizations in the teachers colleges.

*Persons One and Three*, by SHEPHERD I. FRANZ. New York: McGraw-Hill Book Co., Inc., 1933, 188 pages.

This is a rather detailed account of an Irish soldier who suffered from amnesia and fuges which resulted in changes of personality. The first personality condition dates back previous to the World War; the second a few months later; the third one is the result of an integration of the two. There are evidences of total amnesia of many events, and confusion of other events which were recalled with considerable pain. It is a most interesting and enticing story of an attempt at scientific analysis of a multiple personality. The author gives only generalizations regarding the emotional disturbances and leaves the reader to draw his own conclusions.

*Conversion*, by A. D. NOCK. London: Oxford University Press, 1933, 309 pages.

*Conversion* is a study of that compelling force of religion which has caused acceptance of religion. Instead of looking at it from the Christian point of view, the writer seeks to look at it from the outside. Thus the major part of the book deals with the idea of conversion in relation to the religion of the Greeks, Romans, and the Eastern cults. The last three chapters deal with the spread of Christianity, the teachings of Christianity as viewed by a pagan, and three types of conversion represented in the conversions of Justin, Arnobius, and Augustine.

*Race Relations*, by WILLIS D. WEATHERFORD AND CHARLES S. JOHNSON. New York: D. C. Heath and Company, 1934, 555 pages.

This scholarly work, which deals with the adjustment of whites and Negroes in the United States, will go far towards an understanding of the race problem by the intelligent of both races. The authors are leaders in an attempt to work out a basis for mutually tolerant understanding among Negroes and whites. The assurance that misunderstanding arises from a lack of knowledge and the conviction that a logical presentation of facts in a clear and compelling manner will disperse ignorance provides the keynote in this book. The book, therefore, is not only a distinct contribution to the literature in the field but one that will serve an important function in eliminating race prejudice.

*Personal Development and Guidance in College and Secondary School*, by RUTH STRANG. New York: Harper and Brothers, 1934, 341 pages.

The title of this volume is descriptive of a field which for purposes of treatment the author has divided into four phases: administrative aspects and educational guidance; individual counseling; control of the student's environment and supervision of group activities; vocational guidance. The present volume deals with the first of these divisions only and is treated in three parts: personnel work in education; selection and orientation of students; educational guidance. The author's purpose is to give an "integrated creative summary" of contributions made in this field during the period from 1919 to 1934. A wealth of significant data is made available in well-organized form and is accompanied by a comprehensive classified bibliography.

*The Philosophy of John Dewey, A Critical Analysis*, by W. T. FELDMAN. Baltimore: The Johns Hopkins Press, 1934, 127 pages.

A searching examination, well worth while. The premises of Dr. Dewey's philosophy and their motives are studied. Some of these premises are accepted, others are rejected. The various short chapters deal with the concept of organism, empiricism, temporalism, Darwinism, practicalism, futurism, creative intelligence and emergent evolution, continuity, moralism, and educational theory. The complexity of factors in an argument by Dewey is shown, so that "he can seldom stand unambiguously and unequivocally on one side of any important philosophical controversy" (p. 113). The volume will help those readers who find Dr. Dewey puzzling because of his shifting points of view and the alternative meanings of his terms.

*Introduction to the Study of American Education*, by LESTER M. WILSON AND ISAAC LEON KANDEL. New York: Thomas Nelson and Sons, 1934, vii + 328 pages.

The authors present something in the nature of a social survey of education in the United States, past and present. This social point of view is quite in accord with the spirit of today. Definite historical data is for the most part relegated to an adequate bibliography. There is, however, sufficient factual material to give the reader a sense of sequence and consequence as the authors trace the development and expansion of educational institutions, and their accompanying curricula, techniques, organization, and administration. We are told convincingly that in spite of obvious shortcomings in our educational planning they have been and are the reflection of "a distinctly American philosophy."

*Character Education in Soviet Russia*, edited by WILLIAM CLARK TROW. Ann Arbor, Mich.: Ann Arbor Press, 1934, 5 + 199 pages.

This volume might more appropriately have the title, "The Program for the Communistic Education of Young Pioneers." The contributors take special pains to point out the weaknesses and mistakes of the program thus far developed in educating the coming generation in the theory and practice of Communism. While the book relates to character education in so far as that has to do with producing loyal champions in the cause

of the working man (Communism), it actually is directly concerned with the problems of leaders (teachers) of the Young Pioneers. This organization is in essence a unified youth movement directed from above to produce "a warrior of the working class, a man with a strong will, who is an irreconcilable fighter for the ideology of the proletariat, a collectivist, an internationalist, a militant atheist, a socially enterprising organizer, polytechnically trained and universally educated."

### BOOKS RECEIVED

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